WOMAN'S WORK

FOR

WOMAN.

A Union Magazine.

PUBLISHED MONTHLY BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH.

No. 1334 Chestnut Street, Philadelphia,

AND THE

WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTHWEST

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OCTOBER, 1885.

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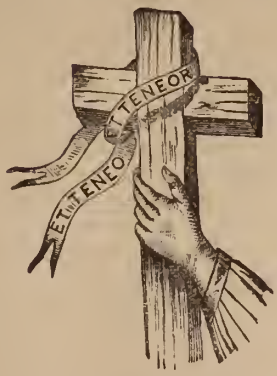

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THE DECEMBER NUMBER OF WOMAN'S WORK FOR WOMAN will be issued from its new home, at 23 Centre Street, New York city, under the direction of the five woman's foreign missionary organizations of the Presbyterian Church, with Miss Ellen Parsons as editor.

Full details will be given in our November number; but we beg our subscribers to understand that the subscription price remains unchanged (60 cents per annum), and that present subscriptions to *Woman's Work* will be carried over to the union magazine, and will be continued to the time of their expiration.

It is more than usually important that the magazine agents be prompt in soliciting renewals and new subscriptions at the fall meetings of auxiliary and presbyterial societies. In sending subscriptions no change of address will be necessary until further notice in our November magazine.

N. B.—This notice has no reference to *Children's Work for Children*, which will still be issued from 1334 Chestnut Street, Philadelphia.

The Woman's Medical College of Pennsylvania has the proud distinction of having sent fourteen of its graduates as medical missionaries to Asia. One of these, Miss Anna J. Thoburn, who recently went to India under the Woman's Board of the Methodist Church, writes to her *Alma Mater:*

"I went yesterday, at the request of Lady Dufferin, the wife of our new viceroy, to talk over plans for establishing dispensaries and training-schools for native women all over India. The idea was suggested to her first by the queen before she left England, and now she is making an effort to carry the idea out. Her plan is to raise a fund in India, from whatever sources she can, and from this support the work. Lady Dufferin says that she herself would prefer those who would come as missionaries, but that some object. I told her, what persons of more experience than myself say is true, that the natives will choose the missionary physicians in preference to the others.

"A new hospital has just been opened in Simla, and the surgeon in charge is anxious to get a lady doctor to take charge of the woman's ward, and one who can train classes of native women for midwives. What can the Woman's Medical College of Pennsylvania do for India? There will be little trouble, I think, in raising the money needed, for the natives of India are anxious to have their women treated by women. If people at home had a better idea of what India is like I am sure they would be much more willing to come. I must say that I prefer this land in many respects to my own native Ohio, and believe that the work of a doctor is on the whole easier here than there for those suited to this climate, as I seem to be.

"In this connection I would say that only those alumni who are especially well fitted to be doctors should be sent to India, as the English doctors here scrutinize them most closely. To begin with, they think our system of medical education superficial—that we turn out doctors too rapidly. Whenever I have an opportunity I make as good a defence as possible, but, at the same time, I do think Americans are in too much of a hurry. I believe, however, that our doctors, as a class, do their work more conscientiously than the majority of those one finds in India."

Miss Jennie Dean, whose return to Persia was mentioned in our last number, leaves this sweet message for the encouragement of the home workers:

"I wonder if you appropriate to yourselves all you ought of the share you have in the work in the foreign field. The native women express so strongly, in their letters, their gratitude for the help we have rendered them, and it is you who have given a large share of that help. How often I have wished, as my own heart has been encouraged by their expressions of gratitude, that the faithful, earnest workers here at home could also understand as I

do the thankfulness in their hearts that they have received such rich spiritual blessings at our hands. They feel the contrast between their condition and that of other women about them."

THE article in our July number concerning the Nez Perces women unintentionally gave a wrong impression. In the year which has elapsed since the writing of that account, their advancement has been so rapid that now the missionary writes: "None of the wives of our boys went to the *kans* grounds this year, and many of the other Kamiah women did not go. They have learned to make very good 'white man's bread' for their families, and have improved much in other domestic matters, of which some of the husbands are very proud."

IT is not often that we are able to give our readers a more interesting article than that which appears on another page from the pen of a native Persian woman, one of Miss Fisk's former pupils. The article was partly translated by her little son, and half copied by him in a clear round hand. The missionary in sending it writes: "Sara has been much interested recently in reading the books in ancient Syriac, giving accounts of the early persecutions of the Christians in this region, and what she writes of that period she has taken from those sources."

A RETURNED Indian officer said, not long ago, that he had been in India for twenty years, and had never seen a native convert, and it was his judgment that there were none, and that all the stories told by missionaries to this effect were false or imaginary. To this statement the returned missionary quietly answered, "Did you ever see any tigers in India?" "Oh yes," replied the officer; "and I have shot a number myself. There are plenty of tigers in India, I assure you." "Well," replied the missionary, "I have been in India thirty years, and I have never seen a tiger. My friend, it is my opinion that you have been looking for tigers, while I have been looking for native converts. We are apt to find what we look for." Now it is quite true that there is plenty of work to be done for the Lord by those who have eyes to see it. The work lies all about us, at our doors, at our very hands, waiting to be taken up and done. If you do not see it, it is probably because you are not looking for it and do not want to see it.—*Selected.*

Persia.

OUR SISTERS IN PERSIA.

BY SARA, WIFE OF CASHA OSHAMA.

FROM the constant reading of the *Gospel in All Lands*, which I appreciate very much, and which I receive weekly, I learn many interesting and wonderful things about the gospel carried forward among the heathen nations of the world, and also of the burning zeal of the ladies of America in helping this work. I am writing this letter that these sisters may know that their work for our Lord is not unknown and unseen by their grateful sisters in Persia. I cannot express the impression which that deep affection has made on my heart. To a worldly mind this love and desire which you have towards these people, that they may have spiritual life, is something strange; but not so to a spiritual mind. In this is the blessed hope, joy and happiness of the world. We understand what is the cause of this interest and relation that you have to this work. Is it not because you are praying, expecting and working and helping the missionaries just for this purpose, that you may gain the world a spiritual kingdom for your Master? With you we rejoice, sisters, and our prayers are joined with yours. Therefore you will receive this letter as from a member of this sweet union that we have in Jesus Christ our dear Saviour.

It is evident that you expect to hear about the going forward of this blessed work. Then, first, I will tell you briefly about the former condition of our nation—what was its nature, how it reached a low condition, and then, at last, what grace reached it in this century in which we live. But in all this, my aim is to write more particularly of the women, for whom are our hope and anxiety, because a good nation comes from good women.

Our ancient nation—that is, not many years after the apostles—had a foundation of pure apostolic faith, and that faith was preserved during many ages of the Nestorian fathers and teachers, until at last other teachers came in and mixed with them the leaven of other doctrines, against the pure doctrine of the gospel. The Christian Church, as we find in books of ancient history, had an age of activity in spiritual work, where were large and small schools for educating young men in theological and scientific lessons, such as that in Nesibis and Edessa, in Mesopotamia. Out of these came young men worthy for the work, and to be sent so far as India, China and westward. They have also endured hardships and persecutions from their surrounding enemies. There are now remaining some ancient books which tell of astonishing incidents about these times of robberies and murders; for they would ask

them to deny Christ, but they would rather deliver themselves and their families to slaughter than to deny their faith.

We also learn of the women of those hard times, who firmly stood in their faith, while the king sent a messenger commanding them either to come and worship his god or to have their heads cut off. The women came and brought their children to the messenger, who asked them what he could do for them, to which the mother answered, "My lord, I have brought the heads of these my children a present to the King on high."

We also find in some later times that there were in the Church of Christ women who helped their superintendents in the work of the churches, and there were deaconesses and nuns who were appointed to particular services; these were women writers. Now there is still remaining a large prayer-book written by a woman, who composed or copied these prayers while she rocked her cradle. Thus in every century there have been zealous women who have made the world wonder.

Then came hard times of plunders and hardships from their enemies, until the nation was reduced and impoverished to a low degree of ignorance. Their manuscript books were spoiled and burned, except some which were hidden by their owners in caves and other hiding-places. Some of them decayed, and others got lost. There were about three hundred books whose names, and the names of their authors, are kept still. This was only a small part of the books that were written. Of these only a few are left. Thus the strength of true Christianity and the condition of the people slowly became lower and lower.

At last, worn out and wearied, these Syrian Christians fled to the mountains of Koordistan and found refuge there. Those who found their homes in these mountains became independent tribes, were able to defend themselves against their enemies. But those who settled in countries under governments were still oppressed and plundered very often, even unto this day. As some found it difficult to maintain themselves in the mountains, they emigrated farther towards the east, and settled on the beautiful plain of Oroomiah, Persia, subject to the shah. These, our fathers, although reduced and humbled, kept the form of Christianity, though oppressed and even enslaved under superstitions. There was hardly any explaining of the Scriptures, either in churches or to individuals, but all the worship was in the ancient Syriac. They had no ability nor books to establish schools. A very few were able to buy books at very high prices, and keep teachers in their houses, whom they supported. Bibles were very scarce. One copy of the Psalms cost $8. You can see from this how much the whole Bible cost. There was no attention given to teaching of

women. They were entirely neglected. Only old women attended the church service, and repeated the prayers in a language they could not themselves understand, and listened to the pleasant sound of singing. The younger women could not attend even these services, because it was considered very improper. Thus the women of our nation became very degraded, not very different from the heathen and Mohammedans about them. The part of our nation which dwelt in the mountains were also very degraded and ignorant, slaves under the yoke of tradition. Women who could read were not to be found, except two or three nuns hidden in the dark cloisters of their churches. One of these was Helena the patriarch's sister. Among the Christians of Oroomiah there was not one.

The blessed time of the introduction of the gospel into Oroomiah was nearly fifty years ago. Then our nation was in the greatest extremity Our fathers tell us that they were so weary of the cruel yoke of the Mohammedans that they groaned as did the Israelites in Egypt, because even the religion they had left they were not permitted to practice. Their daughters were taken by violence or enticed. It was about this time that the supplications of our oppressed parents were ascending to heaven, that God put it in the hearts of our American friends to send missionaries to their help. When they reached this country what great joy there was! There were open arms ready to welcome them. Mr. Perkins, the first missionary to the Nestorians, began his work in Oroomiah. After having opened some boys' schools, he also opened a small school of twelve little girls, one of whom is the writer of this. Mrs. Grant had charge of this school. The first lessons were reading and simple lessons in the Scriptures. All these were written by my father with a large pen on cards, and hung on the wall like maps. This kind lady attracted our hearts to her.

I well remember the day of her funeral and burial in the city churchyard. It was a sad day for us all. It was as if a mother had been taken from her children. I don't think she had taught us more than a year, but she had tamed us wild little girls by the power of her love. Then the Lord called her to rest.

A little after this Dr. Grant made a visit to the mountains of Koordistan, with the intention of being a missionary there. He began to build, but soon the Lord called him to a holier service in heaven. He died in Mosul.

Those little girls were not forgotten or forsaken. The kind Dr. Perkins set his heart upon them, and put some in the families of Mr. Holliday and Mr. Jones, and some he received in his own house. For the others he opened a day-school. When he went to America he was anxious to find a teacher. He soon met Miss

Fidelia Fisk. Without much delay she came with this good man to Persia.

We will not dwell upon the beginning of the work of this beloved lady. Only two of us who first entered her school remain to bear witness to the toil and love and care of that mother in Israel during the first year of her life among us. The years of labor with her companion, Miss Mary Susan Rice, were years of hard work in reforming the wild lives and characters of the girls. With unwearied perseverance and with tears which we can never forget, and with love unfeigned, they won for their Master many jewels every year. Not one passed without powerful revivals in their schools, and new souls gained for Christ. According to their labor and their tears they received their reward with joy. The labors of this beloved pair were not confined to the school. They sought to enlighten the women who visited them. Their house was a spiritual Bethel. There many women found the way of life and the bread which satisfied their hungry souls. Those who came to see their daughters did not go home without new thoughts. Thus from this time the work among the women was begun by Miss Fisk and Miss Rice. It was carried forward still more by their successors, Mrs. Rhea, Miss Dean and Mrs. Cochran. Those were years of sowing, of labor without sparing of strength. They spared neither wisdom nor skill in caring for the seed already sown.

These ladies started prayer-meetings among the women. They went themselves to the villages, teaching these little circles how to read and explain the Bible. By their help and encouragement many women learned to read in the Sabbath-schools in the villages of Oroomiah, as well as in the seminary. The girls from this school went out and taught girls' schools in the villages. Women were employed as Bible-readers, and many similar efforts were made for the benefit of our sex. I cannot express all we owe to those who have been thus instrumental in saving our women from degradation and ignorance and spiritual darkness. The Lord of the harvest Himself will reward them, for He "knows their works, their labor and their patience."

When I compare the past and the present, it appears to me like the early dawn beside the great noonday light. Not that the lives and characters of Christians are perfect, but there has been such great progress in knowledge and light. There is a power more than human, even the power of grace, working in the hearts of men and women. The bright rays of the sun of Christ's kingdom are reaching the dark corners. I do not think there are many Nestorian villages on the plain of Oroomiah which are not made to hear the sweet echoes of the gospel. Some of our Christian sisters go

to villages carrying the news of salvation. We are grateful to the ladies of the seminary who help so greatly by educating the girls, who by the blessing of God are growing up to be useful instruments in carrying on this work.

Mrs. Cochran, the oldest missionary here, has the care of the hospital, of which she is matron. She reads to the sick from the Bible and prays with them, directing their gaze to the great Physician. As far as possible she alleviates their sufferings. In Seir there is an orphan asylum for little girls, under the care of two English ladies. They have now about thirty orphans under their care. Thus they too are doing their part. In Geog Tapa there is a similar institution for boys, under the care of Deacon Khnan Eshoo (the brother of the writer). These two institutions are supported by Christians in London.

Miss Dean oversees the work among the women, and visits as far as she is able the villages, laboring among the women and children. She also superintends the high school in the city. We thank both Mrs. Shedd and Miss Dean, who work together in all spiritual work among the women, arranging the work, and showing those who do not know how to work and how to help. For the help of the deaconesses in the churches they give subjects from the Bible that they may meditate upon them and write out their thoughts. This is a great help to us in our smaller meetings, and we find these little circles for prayer and Bible study very profitable. The sisters are awakening, and speak with great disgust of the old customs and ways of living, which before they had not thought of as displeasing to God. Much pains are taken that the church members be more careful and more separate from the world. In all good works, and in the doctrine of the Holy Scriptures, they labor and pray that the church may grow.

Sisters, truly the Lord is blessing the labors of His servants here. The field is wide, adorned with fruitful gardens like that of Eden, and like the paradise of God, but much toil is needed and faithful husbandmen and laborers. Every pastor and worker must have his or her own work. The work is now well arranged. The different departments have each a superintendent for guarding the welfare of the churches, both spiritually and temporally. The blessings of God are great, and are poured out abundantly on our heads. One of these is the college, where young men may be prepared for this glorious work. Beside this is the hospital, to which hundreds of different nationalities and religions come and receive kind attention. They go home grateful to those who have thus shown them mercy. Before the coming of the missionaries the people were so ignorant, and knew so little about remedies for disease, that most of the sick had no help.

What shall I say of the work outside? I could say much if there were opportunity. We hear from Hamadan, Black Kafkar, from Tiflis, Khoi, Salmas Senna, Soolduz, the mountains of Koordistan and Batan. In all these places and in others the sons and daughters of the Christians of Oroomiah are working. So I repeat, blessings are showered upon us, and we have reason to praise Him who is worthy of all praise in heaven and earth, that in the degradation of which I told you, He visited this old Christian church and raised it up once more to the light of the gospel as to the full sunlight. We take heart when we hear that you in America join your prayers with ours.

MY THIRD TOUR TO KHOI.

MISS MARY JEWETT.

On the 13th of February, 1885, we "fell upon our way" to Khoi. Our company consisted of Mr. Wilson, Isaac, the cook and general assistant, Tuty, an Armenian woman and Christian sister who went as my companion, and myself. Two muleteers furnished horses and carried our loads. We were thoroughly bundled with warm clothing, because it was winter, but through it all the damp, chilly air penetrated. If there had been a ray of sunshine we should have been too warm; but as there was not, and our horses must wade most of the way through melting snow, mud or sheets of rotten ice, our ride was not as pleasant as on a bright May morning. But there was sunshine in our hearts, and we were thankful for the opportunity of going to carry the glad tidings of salvation; so we rode on cheerfully, and reached the station each day in peace and safety. We spent Sabbath in Faswitch, a Mussulman town where I had been several times before, and where I always find willing listeners. This Sabbath was no exception, as I went out to the women's apartments and they gathered around me with eager attention, while the men came to hear Mr. Wilson both morning and evening. One woman who had paid special attention told Tuty afterwards that now she had become a Christian I ought to give her a dress. Just the same spirit which Jesus rebuked in the multitudes who came to Him for the loaves and fishes, and which we have to contend with continually.

On Monday our path lay over the steep mountain pass. Its usual roughness was smoothed over by being filled in and packed down with snow. We passed through the misty cloud which rested on the top. The guards met us when we were nearly over, and escorted us on our way, rather annoying us than otherwise by

their officiousness, after which according to custom a present must be given them. It was almost dark when, after nine and a half hours riding, we reached the mission premises in Khoi, and were greeted by Dea. Werda and wife, child and sister and the teacher of the boys' school. Exceedingly weary, we were glad of a refreshing cup of tea, a good meal and a quiet night's rest. We have succeeded in obtaining a very desirable place in Khoi for mission property for a very reasonable sum. We have built two meeting-rooms adjoining each other, with folding-doors between, one for the men and one for the women. The dwelling-house with three rooms, store-rooms, etc., makes a very comfortable home for the preacher and his family. In one of the meeting-rooms the school is taught. We found a flourishing school of eighteen bright, promising boys. A few days after our arrival there was an examination, in which the boys and their teacher acquitted themselves creditably. The people received us with great cordiality. The day after our arrival my room was filled with women and children, with whom I had a meeting and a long talk. We went to several houses and held meetings. Mr. Wilson preached every evening, and there was a good attendance of willing, attentive listeners. Our popularity excited the jealousy of the priests, and in their church they scolded the people and cursed us. In the streets they turned them back from coming to us. So the poor, unlettered people were in a strait betwixt two. All but five of the boys were taken out of school for a few days. The priest tried to teach them himself, but he could not, because he did not know enough, and the boys gradually began to return.

The ignorance and superstition of these Armenian people is astonishing. Like people, like priest. Several bright, interesting girls are reading with our helper. When I asked them if they would go home with me, in a frightened manner they exclaimed, "To your country?" They are afraid if we get them in our power we will carry them off to our country, just the opposite of our intentions.

They fast, they offer sacrifices, burn candles and incense, make pilgrimages and do merit, and at the same time are loose in moral character. Lying, stealing, drinking and swearing are common among them, and some of them have very indistinct ideas about the marriage relation. One woman, whose husband has been absent seven years, was asked in marriage by another man. The priest gave her to him to keep and care for until her husband should return, when she is to be restored to him. One day we went to a mountain village, and fifteen Armenian women gathered around me. I talked to them of the necessity of a change of heart. One replies, "Why, what shall we do? We are Christians

now; do you want us to leave our faith for another?" Again, as I exhorted them to refrain from using bad words, one of them asked me what we say when our husbands whip us! Another in another village says, "You speak of Christ the Way; what do you mean? Do you want to turn us to your way?" It being now Lent, all in the villages are very strict about keeping the fast, and many ingenious and palatable preparations of seeds, herbs, beans, lentils, etc., they have learned to cook, to take the place of meat, milk, eggs and butter. They are at this time very faithful in attendance at the church. The pictures in the church are veiled, that sinners may not look upon them. The veil is drawn before the altar. One day during the fast the penitents knock before the altar and beg for entrance within. A voice replies, "You are not worthy." "What shall we do to become worthy?" "Repent of your sins." "We repent." Then the veil is taken away, and remains so during the remaining days of the fast. They build fires upon the church roof, run through them and gather up the ashes, and take them home as sacred. Many other ceremonies and superstitions there are.

We passed a Mussulman village which was formerly inhabited by Armenians. The old church there is now crumbling, but its ruins are held in superstitious awe by both Armenians and Mussulmans. Sick are carried there to be healed. The very stones and timbers are sacred, and no one dares lay sacrilegious hands upon them. One day a Mussulman ventured to carry from there a stone for use in his stable. That evening in fixing his fire he ran the hot poker into his eye. This was counted as a punishment, and he hastened to return the stolen stone to its place. An old bishop from Russia came to the Armenians in Persia, bringing an arm of St. Stephen, presenting it to them for adoration, preaching the duty of ministering to the saints, and taking up a contribution for building a church in honor of St. Stephen. Many believed and contributed of their substance. Some gave money, some provisions and stores.

At Saadabad, a village where we spent two days and nights, the men are in the habit of spending the long winter evenings in the stables. They have a raised platform at one end, where they sit and talk, and the place is heated by the animal heat of buffaloes, oxen, cows, calves, horses, donkeys and men. Here Mr. Wilson preached two evenings, and the heat was so great that he threw off his coat and vest, and the perspiration burst from every pore, and he could breathe only with difficulty.

In spite of the opposition of the priests, there were present at the service on our last Sabbath at Khoi fifty persons, men and women. We celebrated the sacrament of the Lord's Supper, eight

of us communing. We were glad of an opportunity of showing them that we do have this rite, as they thought we had it not. Monday morning, March 2, we turned our faces homeward. Coming by Salmas, we spent Tuesday with our friends there. Thence three days steady travelling brought us home on Friday the 6th, glad to be in our comfortable homes again, and glad of having had the opportunity of making this tour. I spoke to 180 different women, many of whom heard the word many times, and I held 16 different meetings, besides attending more than half the meetings held by Mr. Wilson. He preached 22 times, with an average attendance of about 30, besides having many religious conversations and Turkish prayers. This was more than we could have done by remaining at home.

MISSIONARY LADIES IN PERSIA.

REPRESENTING THE W. F. M. S.

Mrs. B. Labaree, Oroomiah.
Mrs. J. H. Shedd, "
*Miss Anna Schenck, Teheran.
Mrs. J. L. Potter, "
Miss Cora A. Bartlett, Teheran.
Mrs. T. J. Porter, "
Miss Annie Dale.

REPRESENTING THE W. P. B. M. OF THE NORTHWEST.

Miss Mary Jewett, Tabriz.
Mrs. L. C. Van Hook, Tabriz.
Mrs. G. W. Holmes, "
Miss G. Y. Holliday, "
Miss N. J. Dean, Oroomiah.
Mrs. J. M. Oldfather, Oroomiah.
Mrs. Arthur A. Hargrave, Oroomiah.
Miss Sarah Bassett, Teheran.
Mrs. E. W. Alexander, Hamadan.

CANTON.

MRS. FLORENCE WISHARD FULTON.

THE home mail came yesterday, bringing the ever-welcome *Woman's Work*, *Foreign Missionary* and *Interior*, so I had a feast of good things. The letters in the magazines were especially interesting to me. It is an encouragement to those stationed in countries where the cruel hand of war has held its merciless grasp, and the work has been hindered and in many places hopeful openings closed, to read of the success of the gospel in other portions of the vineyard, from Syria, Persia, Mexico, Siam, etc. We have tried, during the past two years, to say with cheerful, patient belief in the divine wisdom, "Thy will be done." Can you understand how we have been tried? We do not complain, nor attempt to solve the question, Why is it so? China's millions are in the Lord's hands, that is enough for us to know.

* In this country.

All missionaries are rejoicing in the final declaration of peace, and advantage of it will immediately be taken by those who have been waiting a favorable opportunity for going into the interior. Consequently I am alone in my little home. Mr. Fulton left over two weeks ago, for a trip which he has long wanted to make. He travels almost directly northwest from Canton, hoping to cross over the boundary of Kwong Sai province, some distance north of his trip of two years ago.

A letter sent back to me from the city of Kwong Leng (four days journey this side of the boundary) says, "Everywhere the people are most friendly and pleasant. Last evening we had a fine opportunity at Shek Kau, a village of about five hundred. We found the people quite ready to listen, preached an hour and sold over one hundred tracts." Two native assistants accompanied him. We trust this trip may prove successful in further removing the prejudices of the people. My husband says, "One's diligence in study is rewarded a hundred fold by the knowledge of being thoroughly understood by the people as he breaks to them the bread of life."

It would shock you to hear the money-making foreigners of China assert that the Chinese are a stupid, unappreciative, money-seeking people. Anxious to make money they certainly are, but far from being stupid or unappreciative. It would have done your heart good to have seen the bright, happy faces of twenty-five members of the Third Presbyterian Church, who came to our little home over two weeks ago for a social entertainment which we gave them. Most of them had not been in a foreigner's house before, and their eyes were quick to take in every detail. We entertained them with Bible illustrations, stereoscopic views, and the music of a small organette. According to Chinese etiquette, we served tea and Chinese cakes and sweetmeats. I should have said that only men were present; Chinese custom prevented the women from coming, but I shall have them before long. You may be sure this was a bright spot in their lives, long to be remembered, and they did appreciate it. The nine-year-old son of one of those present, a very bright child, is familiar with many of our hymns, and just before leaving he asked me if I could not teach him to play the organ. . . .

A GOVERNMENT inspector of schools in India thus expresses his strong conviction of the value of zenana work: "*I consider that every entry made into a native house by one of the mission ladies is a greater stride in female education than the establishment of any 'government female school.'*"

KANAZAWA GIRLS' SCHOOL.

MISS M. K. HESSER.

I HAD under instruction last year twenty scholars, nine boarding pupils, three day scholars and eight of the public-school teachers. The latter came to me for English only, and once a week for Bible instruction. They are as bright and intelligent a class of girls as any you could find in America. The superintendent of the schools came last March and asked me to please take this class of teachers and teach them English three times a week. After consulting with the gentlemen about it, I consented to take them, partly to gain the good will of the government, but mainly because I thought to win their love and confidence, and so be able to teach them of Christ. I think I have succeeded in both; they come to hear the truth from me, and also go with us to church and listen very attentively to the sermons. Three have bought Bibles, and although they have great opposition at home, still they say that they want to investigate the subject and see if there is any cause for hating this religion; if not, that they want to believe. I love them all very much, and do so long for them to know and love the Saviour. Will you not pray for them?

We have our rainy season now, and our school building progresses slowly, but I hope that we can get into it by the last of August. It will accommodate about twenty boarding pupils, and the school-room will seat thirty. The carpenters have been at work on it ever since December, and I am getting very nearly tired of waiting. All our girls were thoughtful, and studied their Bibles diligently, and two asked for baptism before school closed, and all attended our Sunday evening twilight meetings, although it was optional. It would have done your heart good to hear the simple, earnest prayers of these dear children, which are offered for you and other dear friends in America. They pray very often for Siam and the Laos, as we read Mary Campbell's life to them. Satomi San and I have finished the translation of the "Brief Record." It is being reviewed by our native pastor, and will then be ready for print. He said it was very well written, and he had been deeply affected, even to tears, as he read it. I hope it will inspire in the hearts of the Japanese, especially the young, the desire to consecrate themselves entirely to the Lord, to do His will and serve Him wherever He calls. It has done my heart and soul great good, analyzing every sentence and thought as I had to convey the right idea into Satomi San's mind, as she does not read or understand English.

Osaka had quite a flood last week, the streets being like great rivers, with two or three feet of water. The foreigners were all taken,

by government order and expense, at two o'clock in the night to a place several miles away from their homes, where it was high and dry. They remained there three days. No lives were lost among them, but thousands of the Japanese people were lost. Thirteen villages near Osaka were destroyed and washed into the sea. We have indeed great cause for thankfulness that no such sorrow has come to us at Kanazawa.

I expect to spend my third summer in Kanazawa, and think it is about the best place in the world, so do not pity me that I cannot leave, but tell any of my friends whom you should happen to meet that letters do me more good than anything else when I am tired.

THE following extracts from recent letters carry their own moral:

"It was very kind in you to write such a nice long letter when you were so weak. *I* know just how tired it makes one to write long letters. I should write oftener to many people, and write more carefully than I do, if it did not make me so tired. You see, letter-writing is an extra that must be sandwiched in somehow or other. M. G."

"I was so glad to have a little news from you. I should like to hear much oftener, but our days are so accurately parcelled out among regular occupations that I rarely manage to do anything not included in the programme; for every letter I write I have to leave out something which we have learned to think necessary; and, without reading Mrs. Barbauld on the 'Inconsistency of Human Expectations,' I know that receiving letters is inconsistent with not writing any. G. E."

Can we ask for personal letters from those whose lives are so full of real, necessary work? Can we feel at ease when we are willing to write to *them* only as we receive an answer to each letter sent them? One writes, "Every bit of paper from home is so valuable." The Bible teaches, he that giveth a cup of water shall have his reward. Think on these things.

BE always displeased with what thou art, if thou desirest to attain to what thou art not; for where thou hast pleased thyself, there thou abidest. Always add, always walk, always proceed. Neither stand still, nor go back, nor deviate.—*St. Augustine.*

A REMINISCENCE.

In the autumn of the year 1849 a young missionary lady was introduced to a circle of little girls in China as their teacher. Having been but a few weeks in her new home, at Ningpo, she could only smile her greeting, or, to their oft-repeated "*Læn S-meo ng hao-feh?*" with hesitating lips reply, "*Hao-go zia zia ng.*"

There were Me-li, Pao-jing, Ah-jing, Ah-to, Siao-jing, Ah-yuing, Ah-'a and many others. All looked curiously at her, and she at them. Daily intercourse soon brought them into better acquaintance, and she found the usual differences of disposition, such as would be met in a company of school-girls at home.

Among these black-eyed girls was one whose round face, rosy cheeks and pleasant expression at once attracted the new teacher, and *her* name was asked again. *Ah-'a* (summer) was the answer. Never was name more appropriately given! Gentle, loving, bright, cheerful, industrious, obedient—all this was little "Summer," from the beginning to the close of her school-life. When God's Spirit moved upon the hearts of these girls, no one was surprised to learn that little "Summer" was among the number of the praying ones. Nor did her new-found hope prove delusive; as school-girl, wife, mother, this hope sustained her; the Saviour, whom she then learned to trust, never left her.

When school-days were over, it began to be whispered among her companions that Kying Ling-yiu had asked for her to be his wife. He had been one of the brightest pupils of the boys' school, had given his heart to the Saviour, and—how could it be otherwise?—had consecrated his life to the service of this Saviour. Having completed his theological studies, he was ready for work, with one exception—a good wife, a *help meet* for him. All agreed that there was no one more suitable than Miss Summer; and this was so clearly his own conviction that he had asked her proper guardians, and they wisely consented. Miss Summer's parents died before she came into the school. An uncle was the only near relative at hand. In due time the arrangements were completed, the marriage solemnized, and young brother Kying was happy in having abiding Summer in his home.

In the large city of Yu-yiao, sixty miles from Ningpo, a few persons had become interested in the "glad tidings." In this city Mr. Kying desired to be located, without any foreign associate. Those interested soon asked for baptism, and eight or ten being received were organized into a Christian church. In three years this number increased to nearly one hundred, and became also a self-supporting church, under the care of Rev. Kying Ling-yiu, whom they had invited to become their pastor.

Into the duties and responsibilities of her husband's parish the young wife entered heartily, proving a true help. They organized a Sabbath-school between the morning and afternoon services, Mr. Kying taking the men and boys, his wife the women and girls. They also drilled them in singing, having been themselves instructed while in school by Mrs. J. L. Nevius. The heavenly Father blessed them with children. First a boy, Ah-be, and then a girl, Yuo-me, made glad their Christian home in the midst of dark heathen homes. Every evening the voice of prayer and praise ascended from that family altar, and the neighbors being invited, many came, and there learned to pray to the one true God.

A day is surely coming when many of the mysteries of divine providence will be made clear to us; then we shall understand both the wisdom and the love which sent the angel of death into that home, summoning first the young mother and then an aged grandmother. With a sad heart the father with his little children accompanied the remains of his wife and his mother to their former home for burial. Leaving his little girl with tried friends, he returned to his desolate home. Again the messenger is sent, and the father is called; the young pastor enters into the presence of the chief Shepherd to hear the "Well done! Thou hast been faithful over a few things. Enter thou into the joy of thy Lord." Thus in six weeks the happy home is desolated, and the orphaned children are friendless among their own people, and penniless. Their father's missionary friends now realized that their Lord had called them to a new service for Him in the care of these children. The years that have passed testify to their fidelity to this entrustment.

In the summer of 1885 a short paragraph, variously worded in the daily or weekly papers, arrested the attention of but few readers. It was a notice of the commencement exercises of a certain medical college in New York city. One paper mentions that "among those present was the Chinese consul, due probably to the fact that one of the graduates was a young Chinese lady, who, it is said, is also a fine linguist." Another paper remarks, "This is the *first* Chinese lady who has graduated in medicine in either England or America." These notices should have added, what is also the fact, that she took the *first honor* of the class.

This young student, only twenty-one years of age, is the little Yuo-me (meaning refined sister). Under the loving care and culture of those friends into whose hands the providence of God and the dying father's wish had committed her, the little girl has developed into the thoughtful, Christian woman, with a well-trained mind and a thorough medical education, prepared to do a good work for the Master wherever His guiding hand may place her.

MADISON, N. J., July 29, 1885. M. G. A.

A FEW WORDS

SPOKEN AT A FAREWELL RECEPTION GIVEN TO A YOUNG LADY ABOUT TO START AS A MISSIONARY TO CHINA.

In a recent sermon our pastor said, "Oh, the givers are the great ones; the getters are mere paupers!" and I thought if that sentence is true how pauperism abounds, for surely the greed of getting is the creed of the majority. We must have things; our comforts, our luxuries, we count necessities; our palates must be tickled, our persons adorned, our houses decorated, and for all this "getting" is essential. Self seems the pivotal centre round which everything else must revolve. We gather, we do not scatter; we become very skillful in the use of the muck-rake. We augment our little pile laboriously, and then, when some whirlwind dashes through it, saying with its blustering, contemptuous voice, "See how easily I can sweep away all your treasures," we pay little heed, but go plodding on to lay the foundations for another pile. We will not listen to the divine warning, "There is that gathereth more than is meet, and it tendeth to poverty." "The getters are the paupers."

In driving just now through the heart of the city I was struck, as I often am, by its marvellous activities. All the world seemed astir, and I could but ask myself, To what end is this all? What is it that so occupies this mass of humanity? And the great wagons which I constantly met or passed, loaded with boxes of dry-goods, with barrels of flour and of beer, cases of shoes and of hats, with stoves, furniture and lumber, spoke for themselves. The body must be looked after; its needs not only, but its artificial wants, must be supplied—such wants as a John in the wilderness could well dispense with, while crying aloud, "Make straight in the deserts a highway for our God." "Behold the Lamb of God, who taketh away the sins of the world." But no such cry arose from this seething mass of humanity, but rather one hoarse monotone, "What shall we eat, and what shall we drink, and wherewithal shall we be clothed?" Evidently in the world's opinion the body, the tenement, was of supreme importance, while its tenant, the soul, could take care for itself.

But I left this busy whirl of active life, and came to this quiet spot where I find a little group of women gathered to do honor to one who proves herself a giver, not a getter; one who, recognizing that she is not her own, has freely given all that she has, body, soul and spirit, to Him whose claims upon her are infinite. Who says, "Here am I, Lord. Do with me as Thou wilt. Use me as Thou desirest. Into Thy hands I commit myself. Choose Thou for me my path. Only let me make known my Saviour to souls

perishing for lack of knowledge." Oh, how this takes us out of the hard, materialistic, selfish world, and lifts us into another atmosphere! It recalls to us the high purpose of our being. It reminds us that we are "created in Christ Jesus unto good works, to the praise of the glory of His grace." It is an object lesson teaching each one of us what is our "reasonable service." It proves that there are some who are not believers only, but doers also; who are not "lovers of pleasure more than lovers of God;" who, "having the form of godliness," do not "deny the power thereof," but who, feeling themselves to be "elect unto obedience," hear and heed the divine command, "Go ye, and teach all nations." Oh, this cheerful response to the call of God, this going out of the young to the foreign field on their chivalric errand, leaving country, parents and all the sweet benedictions of home! It is, as Dr. Taylor well says, "restoring an almost lost ideal of heroism to the Christian Church, showing us how noble it is to suffer and be strong, how Christ-like to forget self for the benefit of others."

It is a stimulus to us who are left behind. And we need such a stimulus. The Church is intoxicated through drinking the wine of the world. It seems in a state of frivolity, indifference, spiritual lethargy or paralysis. We act as if when we were safely sheltered in the fold we might sleep as do others, giving no thought to

"Those sheep on the mountains cold and bare,
Away from the tender shepherd's care."

We need to feel the pathos of those words, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Go ye, and bring them in. We need to be aroused by the stirring cry, "The mission of the Church is missions." We thank our young friend for stimulating us by her example to walk more closely in the path of obedience, for reviving in us the desire to yield ourselves unto the Lord as those alive from the dead, and our members as instruments of righteousness unto Him. We rejoice that she has given herself. We rejoice with her parents that they have such a child to give. The givers are the rich ones, and we know on the testimony of our Lord Jesus Christ that they will realize the truth of the words, "It is more blessed to give than to receive." And now, although

"You have not passed this way before,
The sea and shore,
Yet have no fear,
For Christ your Saviour still is near.

"Away upon the mighty deep
His eye doth keep;
He slumbers not,
Nor ever are His own forgot.

"He keepeth those who love His will
From every ill.
Great peace have they,
A peace which naught can take away.

"When tossed upon a sea of woes,
Your Father knows,
And He upholds;
His arm of love each child enfolds.

"He makes the gloomy cloud to glow
With radiant bow;
The storm He calms;
For Marah gives us Elim's palms.

"When new surroundings you shall find,
Recall to mind
Though all be strange,
Yet Christ the Lord doth never change.

"His love, to earth's remotest ends,
His own attends;
And all the days
He keepeth us in all our ways."

SHALL THEY WEAR CROWNS?

MRS. M. S. BUDLONG, OF METHODIST WOMAN'S BOARD.

Of the 1,000,000,000 that remain to be brought to Christ, at least one-half are women. Depending for the knowledge of God upon the Protestant women of America are 250,000,000 of this number. It has been said that "every Christian woman in the United States has assigned to her, whether she will take the responsibility or not, the conversion of 200 heathen women!"

If this is so—and we have no reason to doubt the computation—what a congregation we have here by proxy to-day! If each of us were surrounded by her own group of two hundred heathen women, gazing wistfully into our eyes, hanging upon our lips, showing us their bitter sorrows and cruel wrongs, asking us for our cup of consolation, how would our hearts be stirred within us, how would our eyes open! Two hundred for you—for you! Two hundred for me! They would differ in color and nationality, but all alike would come with bleeding women's hearts, restless and

unsatisfied without God. Sisters, what could we do with this crowd? Would they not haunt our dreams until we could not sleep? Would we not pray day and night for them, and make sacrifices for them? Would they not be our sisters in an entirely new and vivid sense? Would not the question, "Shall they wear crowns?" ring in our ears continually? For they may wear crowns. Christ wore a crown of thorns that they might wear a crown of glory. But are not the crowns to come through us? Has not God chosen us to tell them the wonderful story of His love? If He did not know we needed the work, would He have given it to us? What if we are indifferent, reluctant, doubting? Can we keep our own crowns thus? Will not their fine gold become dim?

The thought of how little we can do overwhelms us. But Faith sets her eye on Christ and her hand on the Bible. She feels it stir beneath her touch with the pulses of a thousand uplifting texts, which bear her up as wings do eagles. God has commanded, "Go ye." He has promised the heathen shall be given His Son as an inheritance. It shall be done. But as yet there is but one missionary to every half-million heathen. And oh! they die so fast—66,000 a day! If we leave out the babies, there are yet a thousand who perish every hour. Are there no crowns for these?

Are the needs and efforts commensurate? One-half American church members give nothing at all to foreign missions, while nine-tenths of all contributions are given by one-tenth of the church membership. Presbyterians give $1.95 per member for home and foreign missions; Congregationalists, $3.95; Episcopalians, $1.57; Northern Baptists, .94 and Methodists, .30. The total gifts of the Christian world to bevevolence is two cents a member! Is this according to the need, and according to that we have received? . . .

NOTHING can be more affecting than the childlike way in which some of the poorest people in pagan lands receive the message of the gospel. Here is what a woman in India, in very humble circumstances, wrote to a missionary lady: "Because of your efforts and the Bible woman's, I have received the blessing to be together with you in the presence of the Lord to praise Him. I desire to receive the happiness which I have read to-day in the First Epistle to Corinthians, first chapter and eighth verse. I have read in the twenty-seventh and twenty-eighth verses that He chose the foolish, the ignorant, those who were nothing, the weak and the small. I and my family are in this condition. Therefore, I pray that, for the Saviour's sake, we also may be chosen for the heavenly inheritance. I humbly ask that you will pray that these blessings may come to us."—*Missionary Herald.*

WOMAN'S WORK IN AFRICA.

Miss Nassau writes of a recent journey up the Ogovi river:

THE only drawback to the pleasure of the journey was the want of time sufficient to allow me to stop at every town. Whether passing Fangwe, Bakĕli or Galwa towns, the boat was always greeted and usually asked to stop. That in all cases the call originated from a desire to hear the gospel we did not dare to hope. The joy to us was an opportunity of presenting the gospel, and of holding up the blessed gospel light where before it had never shone.

At one place a Fangwe woman followed through a large town, as the boat passed, asking why we did not stop. At length, to cause us to hear better, she came along a log which had fallen far out into the river: "Why do you pass us?" How my heart longed to stop! but the sun was hastening to his setting, and our place for the night was still far off.

It was very encouraging to find sometimes that the people not only heard, but understood and remembered, especially some pictured scenes from the life of our Saviour. I have often heard the same group to whom I had told the story telling it over to a new company of listeners. Oh, the harvest is ready!

I wish to repeat the words with which I commenced, of gratitude for such precious opportunities as the Master has given me for speaking and teaching His word among hundreds of dark-faced heathen people during the past eighteen months. In strange and lonely towns and among varying dialects has the seed been sown. Often, when the little boat has borne me away from the crowd who gathered on the bank, I have gazed long at the keen, wondering faces, realizing that I would surely some day, in eternity, stand face to face with them all again, and a prayer was breathed that, by the Holy Spirit's power and by the grace which saves and keeps, many of them would stand in that day clothed in the joy of the redeemed.

"Go thy way; until the end thou shalt stand in thy lot," said the Voice, and I have gone on in sweetest realization of His own words, "Lo, I am with you." In loneliest places, surrounded by wild heathen people, neither by day nor by night have I feared. "The barbarous people showed me much kindness." What kind womanliness some of the poor women have showed me! what manly courtesy and hospitality some of these uncultured sons of the wilderness! No wonder I feel at home in their low, dark, not over-clean bamboo huts. I love their souls. I long to see their conversion.

Thus I have told the little and left untold the much of work and blessing which, for me, have never been separated. The joy and the service have both been mine.

"Oh, blessed work for Jesus!
Lord, if I may, I'll serve another day."

FROM MISSIONARY LETTERS.

OUR August number mentioned the opening of the public schools of San Francisco to Chinese children. At that time there was some question as to how this would affect our mission school. Miss Baskin, in a short note, gives us the result thus far:

The public school continues open, but without any increase of numbers, though the Bible is forbidden there. Our school continues well filled, with the Bible taught every day. We know not the good things the Lord has in store for us. My trial this week has been in the opening of two more heathen temples in our immediate vicinity, and with their din and smoke we have been almost distracted, while trying to keep the children within bounds.

Miss Davis writes of the Bancho school:

The past year has been a happy and prosperous one in all departments of Christian work here. Our school is large, about one hundred and twenty in the three departments, and teachers and pupils have had unusually good health all through the year. We prayed that the many special temporal blessings received might prove to be the forerunner of the richer temporal blessings we so longed for, and we are now rejoicing in the answers to our prayers. Since the opening of school eleven of the girls have become Christians, making thirteen during the year, besides one of the day pupils, who have united with the church.

We were so glad to have Miss Bessie Milliken, of Philadelphia, come just when she did, at the opening of school in the fall. She was able to take charge of the kindergarten at once, with one of the older girls as assistant and interpreter. Since the holidays she has commenced a kindergarten normal class, which is going to be a very good thing for the school. The system takes right hold of the Japanese. They appreciate it, and are thoroughly in sympathy with it, loving children as they do.

The government has large kindergartens here and in Kiyoto also, I believe, in connection with the normal schools, but it is comparatively a new thing. If our Christian girls learn the system, it will be a means of earning a living should they need it, and a work they can do anywhere in Japan in connection with Christian teaching. Those who are taking it have begun with much enthusiasm, do their work beautifully, and are enjoying the "Life of Froebel" and "The Child," which Miss Milliken reads and has interpreted to them.

A MISSIONARY CONVERSAZIONE.

BY T. D. KING.

WE wish to interest the young people of our church in mission work, and to inform them thoroughly in regard to the various mission fields. We thought that the interest would follow naturally if we could discover an acceptable channel through which they would receive the information. We succeeded beyond our hopes, and feel that others will be glad to hear of our success.

In February, 1884, after a good deal of prayerful thought, a few of the young people were called together, and an outline of the work was laid before them. There were nine present at this first meeting. All approved of the method suggested; and a series of monthly meetings was immediately planned, which has been continued up to the present time without interruption. For the first four months, in order to establish the character of the meetings, only those most interested in mission work were invited to attend. The fifth meeting was thrown open to all the young people of the congregation; and, for the first time, a public invitation to join the *Conversazione* was read from the pulpit. The attendance steadily increased, till, in September, it was found necessary to organize a second similar society for the younger young people. In April, 1885, the attendance on the Senior *Conversazione* was thirty-seven; on the Junior *Conversazione*, thirty. Many of the young men of the congregation have become interested; and at several meetings they have been in the majority.

The organization under which our work is carried on is really the Young Ladies' Missionary Society of the church. The young men who attend the *Conversazione* and who also take part in the exercises can become associate members of the Missionary Society by paying an annual membership fee of one dollar. The president of that society is, *ex officio*, the president of the *Conversazione*. An additional secretary, however, is elected for this special work; and a few by-laws and an order of exercises have also been provided. These rules of order are very simple and very elastic,

and practically place everything under the control of the president.

By common consent, no refreshments have been permitted at any of the meetings, nor has any sort of special entertainment ever been attempted or considered necessary. Indeed, we have every reason to believe that any such mixture of amusement with our work would have lessened the constantly-increasing interest which marked the *Conversazione* from its beginning.

The meetings are informal, and are held at the homes of the members. They are opened with prayer. The first item on the programme is the answering, by the secretary, of any questions remaining unanswered at the close of the preceding meeting. Then the regular subject for the evening comes up. This subject is the mission-field recommended by the Board of Foreign Missions for consideration during that month. Whenever possible, the subject is divided into four topics, and a paper is prepared on each of them. We have always endeavored, so far successfully, to have two of the four papers read by gentlemen. After the reading of each paper, questions are asked about it, and it is discussed in a conversational manner by all present. The opportunity to take part thus given to everybody, and the freedom with which nearly all have embraced it, have probably been the chief sources of interest in our meetings. There are now quite a number of the members of the *Conversazione* who always study up the subjects beforehand, with special reference to taking part in the discussions. As these are discussions concerning facts, and not concerning opinions, they are never profitless.

The four topics usually discussed are: 1. The Geography and History. 2. The Manners and Customs. 3. The Religions. 4. The Missions.

When they can be obtained, large outline maps, and all sorts of curiosities from the countries under consideration, are procured, and add greatly to the general interest in the subject of the evening; while, at the same time, they often serve to illustrate some of the papers read. Sometimes a budget of short items, or some topic of special interest in connection with a particular mission-field, may be substituted for one of the usual topics. Nor is it necessary that all the papers read should be original; on the contrary, there are considerable advantages to be gained by not requiring this. Many who have not time in which to prepare an original paper, or who have too little confidence in themselves to read their own productions, will readily consent to read suitable selections from missionary books and periodicals.

In every way our Missionary *Conversazione* has been remarkably successful. Very few of the young people have refused to

take part; and all have manifested a greater interest in missions and a more earnest desire to become well informed concerning the various mission-fields than the most hopeful of us had dared to expect. Many of the young people, who have heretofore cared little or nothing about mission work, abroad or at home, are now, through God's blessing on our *Conversazione*, among the most enthusiastic supporters of both home and foreign missions.—*Sunday-School Times.*

HABITATIONS OF CRUELTY.

MISS M. L. HARDING, of the Gaboon mission, describing some of the scenes and customs of her wilderness home, tells this:

Our neighbors, the wild, fierce Fân tribe, who are also cannibals, eat serpents. The natives will not give medicine to one who is bitten by a snake whose bite is said to be fatal. The Fâns are very warlike, and when they are not killing one another they attack other tribes. They lately killed four or five of the Galwa men, who are considered cowards. Last Saturday, when everybody had forgotten the affair, the murdered men's townsmen mustered a force, and retaliated by killing five Fâns who were townsmen of the murderers. The end is not yet. An endless feud has commenced and numberless retaliations are inaugurated. I think the blood-thirstiness of these people is their worst trait. We must pray that Christ's love may enter their hearts and teach them to love one another.

FOR MISSION BANDS.

SUGGESTIONS ABOUT RAISING MONEY.

A FEW months ago in *Woman's Work* there was a question asked with reference to raising money in the mission bands. Some of the children of our band have parents who are not at all interested in the work of the Lord, but who are quite willing to have their children in the band, and took an interest in the children's concert.

Every member of the band can pledge themselves to give a penny or more at every meeting. By practicing self-denial they can do much more. There are many little ways in which children can earn money, ways that are not objectionable, but helpful and educating. Our mission band has just had a little concert which gave great satisfaction. The programme consisted of singing and recitations. Twelve foreign countries were represented, and appeals made for each. Those representing foreign countries were dressed in costume, each one answering some questions in regard

to her country at the time the appeal was made. It was held in a private house, and a small admission fee was charged. The book of Missionary Exercises is full of admirable helps for such meetings. It interests the parents to have them. They are sure to come. L. M. H.

SUGGESTIONS FOR STUDY.

BEGIN with a Bible reading, founded on passages from the books of Ezra and Esther.

For an exhaustive study of ancient Iran and modern Persia, consult the *Encyclopædia Britannica*, vol. 18.

The United States minister to Persia, Mr. S. G. W. Benjamin, has described in recent articles the country, its resources and climate, the occupations of every-day life and the etiquette of Persian hospitality. See *Youth's Companion*, February 12 and March 19, 1885; *The Independent*, August 20, 1885.

Mr. Benjamin writes in *The Literary World*, April 4, 1885, of Persian literature in 1884, and gives a list of books published in the city of Teheran during that year. For the work of the mission press, consult the *Report of the Board of Foreign Missions*, 1885. All books and papers in Persia are printed, not from types, but by the lithographic process. Articles on Persian poetry may be found in *Methodist Quarterly Review*, January, 1883, and *North American Review*, April, 1885.

The ancient faith of Persia, that of Zoroaster, was displaced by Mohammedanism about the middle of the seventh century. Only a few thousand cling to the old system. The mass of the population is Moslem. Some thousands each of Armenians, Nestorians and Jews are also found. Describe the Ramazan, or month of fasting. See *Woman's Work*, October, 1884, for an account of the Moharrem or Persian Passion Play.

The Persia mission was established at Oroomiah, November 20, 1835. The American Board, transferring it in 1871 to the Presbyterian Board, called it one of their "crown jewels." Since the transfer, Teheran, Tabriz and Hamadan have been occupied as stations. And one of the events of the past year is the beginning, after a long struggle, of mission work at Salmas.

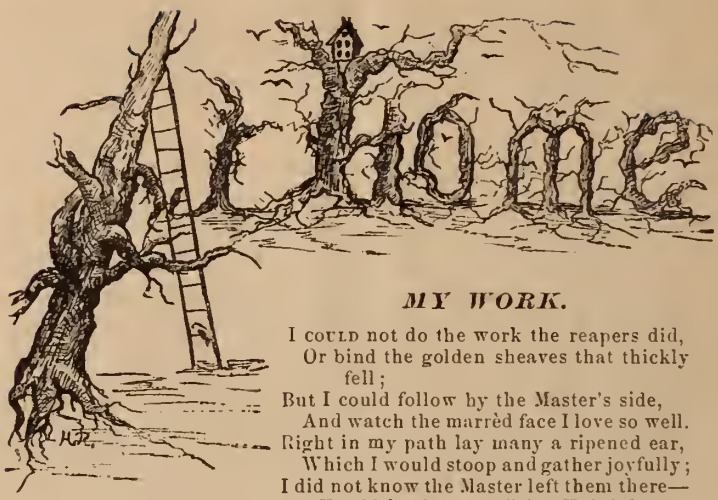
Mr. Wilson writes in *Foreign Missionary*, October, 1884, of religious toleration in Persia; and in the same magazine for October, 1883, gives the history of ten years labor in Tabriz.

Read Miss Holliday's pen picture of a school in Tabriz, *Woman's Work*, January, 1885; and Miss Bartlett's account of the girls' boarding-school at Teheran, *Foreign Missionary*, June and July, 1883.

In addition to other helps consult the *Question Book on Persia*, just completed; the *Report of the Board of Foreign Missions*, 1885; and the *Foreign Missionary* for October. REV. A. B. ROBINSON.

GOWANDA, N. Y.

NEVER fail to do daily that good which lies next to your hand. Trust God to weave your little thread into the great web, though the pattern shows it not yet.—*Macdonald.*



MY WORK.

I could not do the work the reapers did,
Or bind the golden sheaves that thickly fell;
But I could follow by the Master's side,
And watch the marrèd face I love so well.
Right in my path lay many a ripened ear,
Which I would stoop and gather joyfully;
I did not know the Master left them there—
"Handfuls of purpose" that He left for me.

I could not cast the heavy fisher net,
I had not strength or wisdom for the task;
So on the sunlit sands, with spray-drops wet,
I sat, and earnest prayers rose thick and fast.
I pleaded for the Master's blessing where
My brethren toiled upon the wide world-sea;
Or ever that I knew, His smile so fair
Came shedding all its radiancy on me.

I could not join the glorious soldier-band,
I never heard the ringing battle-cry;
The work allotted by the Master's hand
Kept me at home, while others went to die.
And yet, when victory crowned the struggle long,
And spoils were homeward brought, both rich and rare,
He let me help to chant the triumph song,
And bade me in the gold and jewels share.

O Master dear! the tiniest work for Thee
Finds recompense beyond our highest thoughts;
And feeble hands that work but tremblingly
The richest colors in the fabric wrought.
We are content to take what Thou shalt give,
To work or suffer as Thy choice shall be;
Forsaking what Thy wisdom bids us leave,
Glad in the thought that we are pleasing Thee.

—*News of Female Missions.*

"*TEMPLO EVANGELICO*" *AT ZACATECAS.*

Two large photographs, taken in Zacatecas, an old city of Mexico, have lately been received. One is marked as an exterior and the other an interior view of the "*Templo Evangelico.*" The building does not on the outside look like a church, but more like a substantial business structure of some kind. It is three stories high besides a basement, and the windows have narrow balconies with iron railings around them, the lower row of windows and those in the basement also having heavy iron bars across them in both directions. The meaning of these will appear further on.

The other view, that of the interior, shows only one wall of the huge edifice, but what is seen there tells at once that it is a true "*templo evangelico.*" On the left of the wall is a large tablet containing "LOS MANDAMIENTOS DE DIOS," on the right a corresponding one with "EL PADRE NUESTRO" (the Lord's Prayer) above and "EL CREDO" (the Apostles' Creed) below. Overarching these tablets, high on the wall, are the words "EL SENOR ESTÀ EN SU SANTO TEMPLO. QUE TODA LA TIERRA GUARDE SILENCIO DELANTE DE EL."

Thus, in their own melodious language, may the Mexicans of that old city grow familiar day by day with those words of holy writ and sublime faith, and know at least with the understanding what are the foundation stones of evangelical religion.

This photograph and another small one show the old church to be rich in stone carvings, tablets and ornamentation of various kinds, and indeed we are told that it is full of beautiful and curious work which was freely lavished upon it in the days when it was the pride of its Spanish builders. Side by side, however, with these admirable relics of its old proud days, some things have been found which belong indeed to its early history, but which seem terribly in contrast with the rest. Those iron-barred windows tell something of the tale, but not all that can be told—for this same building, now the "*Templo Evangelico*" of our mission, was built many years ago by the Spaniards for the purposes of the Inquisition. While recent alterations were being made in it, evidences of this former use were frequently brought to light. Instruments of torture, and human skeletons with marks of the "office" upon them, such as nails driven into the temples, etc., have been discovered.

It is a blessed thing to turn from such thoughts of the past to the present, with its bright hopes and plans concerning this old "*templo.*" For some time a part of this building has been rented for mission purposes, and its old walls have resounded with the prayers and praise of Christian worship and the voices of children

in a Christian school. But until recently no idea of purchase had occurred to our missionaries, because the church is so very large and so valuable a property that it was not supposed to be within the possibilities that it could be bought. But its owner is, in the providence of God, a warm friend of missions and of Americans, and in his great desire that the American mission should own the building, he offered it to them at a wonderfully low figure. Their hearts burned within them with longing to possess it, suited as it is to their needs and capable of accommodating all departments of their work. Then came the application to the Board to sanction the purchase, and the hesitation of the latter, not because of doubt of desirableness of the step, but on account of the state of the treasury. They could not bring themselves at once to refuse such an offer, and so they waited a little, hoping for some event which might enable them to respond to the urgent appeal of the Zacatecas mission and their own sense of the value of the proposed acquisition. While the matter was resting thus, it was ascertained by some of our ladies that if the women's societies would raise a part of the $24,000 needed to buy the church, the Board would feel authorized in sanctioning the purchase. It did not take long after that for these women's societies to decide that they would unitedly raise two-thirds of the amount, and the glad news was sent to Zacatecas that the whole of the "*Templo Evangelico*" might be theirs.

Now the privilege is ours to aid in raising this money. Let us do it promptly, and especially let us do it prayerfully, that the Spirit of God may abide in the old "*Templo*" and crown every effort there made with His own richest blessing.

Words and Weapons contains the following rather keen criticism of those who from a false interpretation of our Lord's injunction to secret alms-giving refuse to become subscribers to the benevolent work of the Church:

"We have met with a few Christians of late who will never make a *subscription* to any benevolent cause; who object to using the envelope that is sent out to collect the regular benevolent offerings of the church; who will not systematize their offerings with their fellow church members. The reason they give is that the Lord has said that we ought not to let our 'left hand know what our right hand doeth.' We have no doubt that some Christians are sincere in this matter, and we always hesitate to criticise conscientiousness, wherever it may be found. But we are constrained to believe in some cases it is not so much a conscientious desire to follow the literal command of Christ, as it is that they are ashamed to let their left hand know what the right hand gives because it is so small a gift; and they are especially ashamed to let their

brethren know. We sometimes wonder whether they are not ashamed to let the Lord know. Then we wonder why these same Christians are so punctilious in obeying this command and so oblivious to many others."

ARE THE CHILDREN FALLING BEHIND?

UPON opening the September *Foreign Missionary* we found the following paragraph:

> We fear that the children are not preparing to take the places of the fathers in our church benevolences. We may go further than this, and ask whether they are preparing to maintain their places in the Presbyterian Church at all; whether they are not just as likely to be found in any other denomination as in that of their fathers and mothers. We believe that about the only thing in which it is not thought important to train up children to walk in the steps of their parents is this of Christian benevolence. It is expected that they will be Republicans or Democrats, according to the politics of the fathers; it is hoped that they will adopt the same Christian faith which their parents hold; with some moderate desire, also, it is expected that they will be Presbyterians; but that they should take up and carry forward the missionary work of those who have gone before seems to be of little consequence. Otherwise, why are the Sunday-schools not trained to support the Boards of the Church? Special objects they may take, but they should be found as far as possible within the limits of the denomination.

We must confess to reading these words with a good deal of surprise, and a feeling that the children of the Church were being unfairly judged. And while we were wishing that some one would let us hear the other side, a note reached us from one who is intimately connected with boys' mission bands. "What do they mean," writes she, referring to this article, "by talking about the children 'following in the paths of their fathers'? I should like to tell them that the children are *making a path for themselves* in many of our churches."

It may be true in some sections that the enthusiastic benevolence of the children has reached beyond denominational limits or ignored them altogether; still we do believe that much of the increased missionary spirit of the Church is due to the leaven of childish faith, untiring labor and self-denial of these little ones of the kingdom. Surely our fathers at "23 Centre Street" would be cheered to know in how many of our mission bands and Christian families the children, in their simple, straightforward way, have reached the ideal of systematic benevolence without knowing the meaning of the long words.

By a pleasant coincidence a correspondent in Oxford, Pa., sends us one of the many instances which might be given:

"It was my privilege to tarry for a few days during the summer

in a Christian family, where I noticed some things in the training of the children that I thought worthy of note.

"There were four children, the eldest not yet fourteen and the youngest about eight years old. By the training of their mother they have become intelligent and thoughtful in church work. What interested me so much may interest and instruct others. I learned incidentally that these children in their evening prayers had been taught to pray among other things for the foreign missionary work, and to follow the order given them each month in the missionary magazine. One evening I overheard the youngest praying for Roman Catholics, when one of the older ones explained to me, 'Mother lets him pray for them that way because some of our neighbors are called Catholics, so he understands that better, and he might not think what "papal lands" meant.'

"These dear children regularly tithe all the money they receive, and apply the tenth to such benevolent work as they may choose. One of them, with a very systematic, mathematical turn, has three purses; one for the money before it is tithed, another for that which has been tithed, and the third for the tenth, or benevolent portion. He has his tithing-time, and it is never omitted. Every Sabbath day church and Sunday-school collections are remembered. Then, on the same evening, at home one of the boys brings round to all the family and guests a funny little collection box called 'the goat.' No one is obliged to give, but they like to see it 'butt' the pennies into the box. This money is given to some occasional charity which appeals to them all in common.

"When the regular church collections are taken for missionary and other objects, they always seem to have something to give, mother says. They are on the lookout for opportunities to earn money, and when they receive little gifts from friends seem as pleased to add to the benevolent fund as to add to their own store, and they appear to be as earnest in their methods of giving from the one as of spending from the other. More cheerful giving I have never seen, or, in proportion to their age, more intelligent; all but the youngest can point out the missionary countries and stations on the map, and they regularly read *Children's Work for Children.*"

Still another testimony reaches us from good authority. One of our resting(?) missionaries, who has just completed an extended tour among the auxiliaries and bands of the various woman's boards, writes:

"Children are wide awake everywhere that they have been organized and set to work, and five or ten years from now I do not think it will be so hard to find new missionaries. Mothers are training them for the work, and praying that God will set them apart for the foreign service."

CURRENT LITERATURE AND MISSIONS.

Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—DR. SAMUEL JOHNSON.

EXPLORATION IN INDO-CHINA. Holt S. Hallett in London *Graphic*. Reprinted in *Science*, August 7, 1885.

THE EARLY RELIGIOUS DEVELOPMENT OF CHINA. Wong Chin Foo. *The Independent*, August 13, 1885.

GLIMPSES OF LIFE IN PERSIA. S. G. W. Benjamin. *The Independent*, August 20, 1885.

MADAGASCAR. *Leslie's Sunday Magazine*, September, 1885.

WHEN I WAS A BOY IN CHINA: STORIES AND STORY-TELLERS. Yan Phou See. *Wide Awake*, August, 1885.

ZINZENDORF AND THE MORAVIANS. *Presbyterian Record for the Dominion of Canada*, September, 1885.

DR. MARCUS WHITMAN'S SERVICES IN OREGON. II. Rev. Thomas Laurie, D.D. *Missionary Herald*, September, 1885.

KRISHNA PARIKSHA; OR, KRISHNA TESTED. A Hindu Tract by the Rev. J. J. Lucas. Translated from the third Hindu edition. Reprinted in full in the *Presbyterian Monthly Record*, September, 1885.

GOWANDA, N. Y. REV. A. B. ROBINSON.

BOOKS RECEIVED.

OLD MEXICO AND HER LOST PROVINCES, by William Henry Bishop. Harper & Brothers, New York. This book gives a very full and exceedingly interesting description of the author's journey through Mexico, southern California and Arizona, which he reached by way of Cuba. The book is almost exhaustive in its knowledge of the politics, history, geography and resources of these countries.

Mr. Bishop knows how to tell his story very pleasantly, with many little points about the people and their ways which we have not had in any other work on Mexico, and his journeyings to and fro have been for the profit as well as interest of his readers. The maps are good and the illustrations numerous, many of the latter showing new and characteristic views of the people, their homes and occupations.

IF Thou wilt make use of me for Thy work, I deliver myself to Thee. Without thinking of self I will simply pour forth on others what Thou hast poured out on me. I will not stop timidly or look back, however difficult may be the duty. I will act simply as in Thy sight, knowing whom I serve.

If, on the other hand, it does not please Thee to use me, I will be still. I will anticipate Thy orders in nothing. I will occupy myself quietly about those things to which Thou dost limit me. For, according to the grace Thou hast bestowed upon me, I desire nothing, I would refuse nothing; I am ready for all. Whether I am sought after or despised, known or ignored, praised or contradicted, what matters! It is Thyself, not Thy gifts, that I seek. All conditions, if they be good in Thy sight, are equally welcome to me.—*Fénelon.*

W. F. M. S. of the Presbyterian Church.

1334 Chestnut Street, Philadelphia, Pa.

SUBJECT FOR PRAYER-MEETING.

Assembly Room, October 20, 1885, 12 m.

Persia.—*Text:* "And they shall build the old wastes."

Theme for Scripture Reading.—"Freely ye have received, freely give." Matt. x. 8, l. c.; 2 Cor. viii. 7; 1 Peter iv. 10.

OUR MISSIONARIES.

Mr. and Mrs. Gerald Dale sailed from Philadelphia September 2 for Syria, via Liverpool. With them were Miss Barber, of Chicago, Ill., who goes out to fill the place left vacant by the marriage of Miss Jackson, at the Beirut Seminary, and the Misses Brown, of Manasquan, N. J., who have been appointed to the Sidon school, Syria.

NEW AUXILIARIES.

Erie Pres., Conneautville, Pa., Harmonsburg, Pa.
New Castle Pres., Rehoboth, Md.
Oregon Pres., Astoria, O.
Washington City Pres., Hermon Ch.

NEW LIFE MEMBERS.

Bacon, Miss Keziah, Greenwich, N. J.
Caldwell, Mrs. E. P., Allenwood, Pa.
Campbell, Mrs. Wm. F., " "
Green, Miss Laura C., Granville, O.
Miller, Mrs. Rebecca, Bridgeton, N. J.
Piatt, Mrs. Sarah G., Allenwood, Pa.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Aug. 1, 1885.

[PRESBYTERIES IN SMALL CAPITALS.]

Cincinnati.—Cincinnati, 5th, Mrs. [illegible] Brown, for sch. India, 50 00
[illegible] R. M.—Erie, Park Ch., Coral Workers, 1; Fre[illegible] 10 42; Oil City Aux., Girard Aux., [illegible]7; Sugar Grove Aux., debt of Bd., 76 [illegible]ss. School, Lodiana 1 94; Titusville Mi[illegible] 112 06
[illegible] bld'g, 10.
Kittanning.—Apollo A[illegible]ux., miss'y India, 25 05, Hopeful Bd., sa[illegible] Youthful Workers, same, 3 38; Currie's Run Aux., 100; Glade Run Aux., 25; Elder's Ridge Aux., miss'y India, 22 55; Elderton Aux., 15 55; Tunnelton Aux., 10. 210 60
Marion.—Liberty Aux., 5 00
Morris and Orange.—South Orange, 1st, Aux., zenana visitor India, 80 00
New Brunswick.—Ringoes Band. Africa, 11 00

NORTH PACIFIC BRANCH. — Ellensburg, coll. Children's Day, Zacatecas bld'g, 11; Astoria Aux., 6 02. 17 02

PHILADELPHIA CENTRAL.—Olivet S. S. Class, No. 12, Zacatecas bld'g, 5 00

PITTSBURGH AND ALLEGHENY COM.—Allegheny, 1st, Boys' Bd., Mexico, 15; North Ch. Aux., miss'y, 40 90, Hodge Bd., 4; Emsworth Aux., legacy Miss Annie Dean, 20; Pittsburgh, 3d Ch., Aux., miss'y, 40; East Liberty Aux., miss'y, 23 50; Hazlewood Aux., 50; Nassau Assoc'n Female College, sch'p Japan, 34 31; Tarentum Aux., 17; Wilkinsburg Aux., 20 86. 265 57

PORTSMOUTH.—Portsmouth, 2d, Y. L. Miss. Soc'y, sch'p Benita, 15 00

REDSTONE.—Long Run Aux., 15; McClellantown Aux., 2; McKeesport, Cheerful Gleaners, miss'y, 50; Mount Pleasant, Reunion Ch., Aux., 25; Scottdale Aux., 7 66; Tyrone Aux., miss'y, 17; Uniontown Aux., 28; W. Newton Aux., 9 78. 154 44

SHENANGO. — Neshannock Aux., miss'y Japan, 41 50

WEST JERSEY.—Cedarville, 1st Ch., Aux., sch. Syria, 50 00

WESTMINSTER.—Centre Aux., miss'y Nez Perces, 50; Lancaster Aux., same, 30; Y. L. B., for debt of Bd., 13 43; Pequea Aux., miss'y Nez Perces, 75 45; Mrs. C. L. C., Lodiana bld'g, 5. 173 88

ZANESVILLE. — Granville, Earnest Givers, debt of Bd., 15 00

MISCELLANEOUS.—Bethlehem, Pa., a friend, debt of Bd., 5; Bridgeport, 6; M. E. B., 2; Camden, S. C., Miss Laura Brown, 50 cts.; Columbia, Pa., 1; Concord, N. C., Little Ants, 2 27; Great Bend, Pa., Mrs. Baldwin, thank-off., 5; Orange, N. J., C., 1; Oswego, N. Y., Grace Ch., sch'p Syria, 50; Phila., Pa., N. G., Lodiana bld'g, 5; Two sisters, debt of Bd., 50; In mem., W. S. T., debt, 13. 134 77

Total for August, 1885,	$1,340 84
Previously acknowledged,	10,652 71
Total from May 1, 1885,	$11,993 55

The Arch St. Aux., Philadelphia, Pa., has sent a box, value $50, to Miss Blunt, Futtehgurh, India.

MRS. JULIA M. FISHBURN, *Treasurer*,
September 1, 1885. 1334 Chestnut St., Philadelphia, Pa.

W. P. B. M. of the Northwest.

ROOM 48, MCCORMICK BLOCK, CHICAGO, ILLINOIS.

PASSAGES OF SCRIPTURE.

TO BE READ AT THE MONTHLY MEETINGS IN OCTOBER.

2 Cor. ix. *Golden Text for the Month.*—"God so loved the world, that he gave his only begotten Son" (John iii. 16).

NEW LIFE MEMBERS.

Mrs. Amanda Beach, Champaign, Ill.
Mrs. W. R. Brown, Madison, Ind.
Miss Rose L. Bush, Peoria, Ill.
Mrs. Helen H. Goodrich, Granville, O.
Mrs. Abel Harwood, Champaign, Ill.
Mrs. C. Hutchinson, New Albany, Ind.
Mrs. S. M. Lewis, Champaign, Ill.
Mrs. Wm. M. Lewis, New Albany, Ind.

NEW AUXILIARIES.

Hartington, Neb.
Jackson, Minn.
Keystone, Dakota.
Montrose, Dakota.
Ossian, Indiana.
Shelby, Iowa.
Wayne, Nebraska.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to August 20, 1885.

[PRESBYTERIES IN SMALL CAPITALS.]

BELLEFONTAINE.—Galion, 9 00

BLOOMINGTON. — Bloomington, 1st, 23; Champaign, 5; Brazil sch., 112 96; Clinton, 20; Cooksville, 3; Gilman, 10; Mackinaw, 5; Minonk, 5 80; Towanda, 10. 194 76

CEDAR RAPIDS. — Blairstown, 3; Clinton, 38; Jefferson, Sac and Fox Mission, 10; Sioux City, same, 15; Mt. Vernon, West Side S. S., Gaboon sch'r, 3 50; Onslow, 2; Scotch Grove S. S., 3; Vinton, 17 39; S. S., Gaboon sch'r, 5 32. 97 21

CHICAGO.—Chicago, 1st, 15; 2d, Tabriz sch., 9 35; 5th, 22 60; 8th, 25 83; S. S., 25; Lake Forest, Y. P. S., 12 02; S. S., 30; Wilmington, 9; S. S., 15. 163 80

DENVER.—Denver, 13th Ave., Persian sch., 10 00

FORT WAYNE.—Elkhart, 10 75; S. S. S., Monterey sch'p, 15; Huntington, 5; Lima, Mrs. S. P. Williams, 30. 60 75

FREEPORT. — Willow Creek Ch., 56 05; Galena, 1st, 5. 61 05

GRAND RAPIDS. — Grand Rapids, Westminster Ch., 15 00

INDIANAPOLIS. — Indianapolis, 1st, sal. Miss Holliday, 100; Indianola Ch., 10; Franklin, sal. Mrs. Warren, 33 50. 143 50

IOWA.—Middletown, 5 00

IOWA CITY.—Washington, Miss A. M. Henderson, 5 00

KALAMAZOO.—Allegan, 5; Schoolcraft, 81 06; Sturgis, 10, all sal. Miss Nielson. 23 06

KEARNEY.—Mira Valley, 10 00

LOGANSPORT.—Anon., 10; *erratum*, Logansport, Broadway S. S., the gift reported June 20 was for Chieng Mai, not Canton; Michigan City, Y. G. M. B., 8 50. 18 50

MADISON.—Lima, Boardman Bd., sal. Miss Dougherty, 10 59

MANKATO.—Kasota, 60 cts.; St. Peter, Mrs. J. C. Donahower, thank-off., 1. 1 60

MAUMEE.—Lost Creek, 4 30; Toledo, Westminster Ch., 6. 10 30

MILWAUKEE.—Milwaukee, Calvary Ch., Syrian sch., 37 50; Ottawa, sal. aud outfit, 4 55. 42 05

NEW ALBANY.—Hanover, a young lady's bequest, 50; Jeffersonville, sal. Miss Warner, 10; Madison, 2d, 5; New Albany, sal. Mrs. Morrison, 61 50. 126 50

OTTAWA.—Paw Paw, 12 60

OREGON.—Eugene, 10 00

PEORIA.—Dunlap, 6 40; Elmira, 4 90; S. S., 10 05; Galesburg, 13; Ipavia, 6 25; Peoria, 2d, Light Bearers, 12 06, all sal. Mrs. Winn; Galesburg, Pearl Seekers, Laos, 10; Green Valley, Laos, 6 25; Rural Gleaners, 15 75; Lacon, 2; Lewistown, 25; for Ambala, 32 70; Low Point Bd., Gaboon sch'r, 3; Peoria, 1st, 20; E. R. Edwards Bd., Canton sch., 17; Gaboon sch'r, 8 10; Little Lights, same, 8 20 (of which 2 53 was left by Isabel Harris); 2d Ch., Light Bearers, 1 20. 201 86

ROCK RIVER.—Sterling, 3 50; Dehra sch'p, 10 50; sal. Mrs. Bergen, 2. 16 00

SCHUYLER.—Wythe Ch., S. S., Gaboon sch'r, 3 75

SPRINGFIELD. — Jacksonville, State St. Ch., Gwalior sch., 50; Y. L., 3 65; S. S., 15; North Sangamon, sal. Mrs. Corbett, 9 15; Pisgah Ch., 9 70; Springfield, 1st, S. S., 43 42; Portuguese Ch., Y. L. 15; Virginia, Laos, 6 44. 152 36

WINONA.—Chatfield, 23 30; Lake City, 3 75. 27 05

ZANESVILLE.—Granville, 12 00

MEMORIAL.—By sale of A Brief Record, 60

MISCELLANEOUS.—For pub. of report and letter—Bement, Ill., 1; Lexington, 1; Dunlap, 1; Elmira, 1; Green Valley, 1; Ipavia, 1; Lewistown, 1; Peoria, 1st, 1; Peoria Pres. Soc., 1; Freeport, 1; Princeton, 1; Mechanicsville, Iowa, 1; Eugene, Ore., 1 (13); By sale of leaflets, 32 14. 45 14

Total for month,	$1,489 03
Previously acknowledged,	9,379 92
From April 20, 1885,	$10,868 95

MRS. C. B. FARWELL, *Treasurer*,
Room 48, McCormick Block.

CHICAGO, ILL., *August* 20, 1885.

Woman's Foreign Missionary Society of the Presbyterian Church.

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" Joel Parker, Freehold, N. J.
" David E. Small, York, Pa.
" S. Minor, Titusville, Pa.
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